

# The Classical Weekly

Published weekly, on Mondays, except in weeks in which there is a legal or a School holiday, from October 1 to May 31, at Barnard College, New York City. Subscription price, \$2.00 per volume.  
Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 28, 1918.

VOL. XII, No. 16

MONDAY, FEBRUARY 24, 1919

WHOLE No. 330

## A Partial List of the 510 Schools That Use *Graphic Latin*

### HIGH SCHOOLS

Akron, Ind.  
Albion, Mich.  
Anthon, Iowa  
Ariel, Pa.  
Arlington, Ind.  
Arlington, Mass.  
Ashland, Nebr.  
Atlanta, Ind.  
Bainbridge, Pa.  
Baltimore, Md.  
Bancroft, Iowa  
Beacon, N. Y.  
Belleville, N. J.  
Belmond, Iowa  
Benton Harbor, Mich.  
Berrien Springs, Mich.  
Biddeford, Me.  
Black River Falls, Wis.  
Bloomfield, Nebr.  
Bonesteel, So. Dak.  
Brattelboro, Vt.  
Bristol, Pa.  
Brookfield, Mo.  
Butler, N. J.  
Butte, Nebr.  
Canton, O.  
Caledonia, O.  
Cambridge, Mass.  
Carey, O.  
Catasauqua, Pa.  
Central City, Ky.  
Chelsea, Mass.  
Chicopee, Mass.  
Cincinnati, O.  
Clarksburg, W. Va.  
Clark's Summit, Pa.

### PRIVATE SCHOOLS

Academy of Notre Dame, Roxbury, Mass.  
" " the Sacred Heart, Boston.  
" " " " " St. Louis.  
" " " Visitation, Dubuque, Iowa.  
All Saints School, Sioux City, So. Dak.  
Miss Barstow's School, Kansas City, Mo.  
Belmont Abbey College, Belmont, N. C.  
Blackstone College, Blackstone, Va.  
Brimmer School, The, Boston.  
Brunswick School, Greenwich, Conn.  
Buies Creek Academy, Buies Creek, N. C.  
Cascadilla School, Ithaca, N. Y.  
Ceaderville College, Ceaderville, O.  
Centenary College, Shreveport, La.  
Colgate University, Hamilton, N. Y.  
College of the Incarnate Word, San Antonio, Texas  
College of St. Elizabeth, Convent, N. J.  
Columbian College, Westminster, B. C., Can.  
Connecticut College, New London, Conn.  
Country Day School, Newton, Mass.  
Country Day School, Kansas City, Mo.  
Miss Craven's School, Newark, N. J.  
Culver Military Academy, Culver, Ind.  
Dartmouth College, Hanover, N. H.  
Dean Academy, Franklin, Mass.  
DeVeaux School, Niagara Falls, N. Y.  
East Carolina Teachers' Training School, Greeneville, N. C.  
Franklin School, Cincinnati, O.  
Ga. Normal and Industrial College, Milledgeville, Ga.  
Georgetown Visitation Convent, Washington, D. C.  
Girls' Collegiate School, Los Angeles, Calif.  
Groton School, Groton, Mass.  
Gunston Hall, Washington, D. C.  
Hawken School, Cleveland, Ohio.  
Henderson-Brown College, Arkadelphia, Ark.  
Holderness School, Plymouth, N. H.

Watch for the Announcement of Large Wall Charts of *Graphic Latin*.

**JOHN C. GREEN, Jr.**

Latin Instructor, BLAIR ACADEMY

BLAIRSTOWN, N. J.

# The Anabasis and the Iliad

## MATHER & HEWITT'S XENOPHON. ANABASIS, BOOKS I-IV

Edited by MAURICE W. MATHER, Ph.D., formerly Instructor in Harvard University, and J. W. HEWITT, Ph. D., Associate Professor of Latin and Greek, Wesleyan University. 516 pages, with an introduction, notes, illustrations, and vocabulary.

In this edition, intended for the preparatory student, the notes are expressed in simple terms, give much translation of difficult passages, and are confined to matters especially important, all technical discussions being excluded. As far as possible grammatical constructions are explained in the editors' words.

## STERRETT'S HOMER. ILIAD (*Smyth Greek Series*)

Edited by J. R. S. STERRETT, Professor of Greek, Cornell University. Cloth, 8vo, with a chapter on the dialect of Homer, a commentary, and vocabulary.

This edition is complete in itself. The chapter on the dialect of Homer is sufficiently full to make references to current Grammars unnecessary. The notes are generous throughout, and help the student over all difficulties. Translations are employed sparingly in the commentary, but much stress is laid on all questions of human interest, and the results of archaeological research are utilized.

## AMERICAN BOOK COMPANY

NEW YORK

CINCINNATI

CHICAGO

BOSTON

ATLANTA

"Such books vitalize Latin and increase the study of it".

## LATIN SELECTIONS

By ALBERT A. HOWARD, *Harvard University*



The selections furnish for college classes a limited amount of pertinent Latin reading relating to Roman public life in the time of Cicero. In them are set forth details of public life, the rules governing procedure in the various public assemblies and in the senate, the powers and ceremonies of the magistrates, various forms of government, and political episodes of the closing years of the Commonwealth.

113 pages, \$1.00

## GINN AND COMPANY

70 FIFTH AVENUE

NEW YORK

# The Classical Weekly

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 28, 1918

VOL. XII

NEW YORK, FEBRUARY 24, 1919

No. 16

## JUVENAL 8.154

In 8.150-154 Juvenal writes as follows of a Lateranus, a *vir nobilis*, at the moment consul:

finitum tempus honoris  
cum fuerit, clara Lateranus luce flagellum  
sumet et occursum numquam trepidabit amici  
iam senis ac virga prior adnuet, atque maniplos  
solvat et infundet iumentis hordea lassis.

In reading this passage in the summer of 1917 with a class at the University of Chicago, I made some comments on the last words, *infundet iumentis hordea lassis*. Since my knowledge of farming is limited, these comments left much to be desired. Of the dozen or fifteen students in the class, only one, Miss Smiley, whom I quote below, came from a barley-raising country. No comment on the use of barley as food was made in the edition the class was using (Wright's); there is none on this point in the editions by Duff, Wilson, Hardy, Pearson and Strong, Simcox, Weidner, and Friedländer. In brief, then, practically every edition of Juvenal that is readily accessible is silent concerning barley as a food, though most of them record the fact that Vergil's use of the plural form *hordea* was criticized by Quintilian as a barbarism!

But when we open Mayor's edition, we get information. Yet even he begins with a reference to Quintilian's comment on the plural. But he passes on to cite various passages which refer to the use of barley as a food. These, quoted somewhat more fully, are as follows:

Augustinus, *De Doctrina Christiana* 3.19 *hordeo vesci more iumentorum*; Pliny, *N. H.* 18.74 *Panem ex hordeo antiquis usitatum vita damnavit, quadrupedumque fere cibus est, cum pitisanæ inde usus validissimus saluberrimusque tanto opere probetur*; Suetonius, *Augustus* 24 *Cohortes, si quæ cessissent loco, decimatas hordeo pavit*<sup>1</sup>; Apuleius, *Metamorphoses* 1.24 . . . quod est mihi summe præcipuum, equo, qui me strenue pervexit, faenum atque hordeum, acceptis istis nummulis, tu, Fotis, emito; Met. 3.26 <Lucius, transformed into an ass, is calling upon Jupiter to witness the ingrati-

tude of the steed that once had carried him, Lucius; the steed and an ass make common cause with their heels against the transformed Lucius, who thus laments> et abigor quam procul ab hordeo, quod apposueram vesperi meis manibus illi gratissimo famulo!; Met. 4.22 . . . nobis anus illa recens hordeum affatim et sine ulla mensura largita est, ut equus quidem meus tanta copia et quidem solus potitus saliares se cenasse cenas crederet: ego vero, qui numquam alias hordeum cibatus ni minutatum et diutina coquinatione iurulentum semper eserim<sup>2</sup>, rimatus angulum quo panes, reliquiae totius multitudinis, congestae fuerant, fauces diutina fame saucias et araneantes valenter exerceo; Met. 7.14 me suum sospitatorem nuncupatum matrona prolixè curitabat ipsoque nuptiarum die praeseptum meum hordeo passim repleti iubet faenumque camelo Bactriae sufficiens apponi; Met. 7.15 <the transformed Lucius, condemned to grinding grain in a mill, complains that> . . . hordeum meum frictum et sub eadem mola meis quassatum ambagibus colonis proximis venditabat, mihi vero per diem laboriose machinae attento sub ipsa vespera furfures apponebat incretos ac sordidos, multoque lapide salebrosos; Met. 7.16 <Diomedes, king of the Bistones, in Thrace> sic parvus hordei fuit, ut edacium iumentorum famem corporum humanorum largitione sedaret<sup>3</sup>.

To these references something may be added. Varro, *R. R.* 2.4.6, says of pigs, *Hoc pecus alitur maxime glande, deinde faba et hordeo et cetero frumento, quae res non modo pinguitatem faciunt, sed etiam carnis iucundum saporem*. Pliny, *N. H.* 18.103 describes the making of *panis hordaceus*. In *The Classical Journal* 13.527-528, under the caption *Roman War Bread*, Professor Monroe E. Deutsch writes interestingly of the straits to which Caesar's soldiers were subjected while Caesar and Pompey were fighting near Dyrrachium: "Caesar's supply of wheat gave out and hunger pressed hard on his men. They gladly accepted barley and legumes as substitutes". Caesar's words, *B. C.* 3.47.7, will bear quoting: *Non, illis hordeum cum daretur, non legumina recusabant, pecus vero, cuius rei summa erat ex Epiro copia, magno in honore habebant*.

On the cultivation of barley in ancient times see further Smith, *Dictionary of Greek and Roman Antiquities*<sup>4</sup>, 1.66-67. One sentence may be quoted:

Next in importance to *tritium* and *adorem* was *hordeum* or barley <κριθαλ>, which was a more appropriate food for the lower animals than wheat, was better for men when made into *polenta* than wheat of an

<sup>1</sup>On this passage, in the edition of E. S. Schuckburgh (Cambridge, 1896), and in that of Professors Westcott and Rankin (Allyn and Bacon, Boston, 1918), this punishment is described as a very ancient military punishment and reference is made to *Livy* 27.13.9 *Marcellus . . . cohortibus quæ signa amiserant hordeum dari iussit*. Neither edition, however, states wherein the punishment lay. In the *Encyclopedia Britannica*<sup>11</sup> 3.405 Pliny's view that barley was the most ancient food of mankind is approved, "for no less than three varieties have been found in the lake dwellings of Switzerland, in deposits belonging to the Stone Period". But by classical times men had come to prefer, as we moderns do, white bread, from wheat. In *Petronius* 66 *Halinnas* says that at a certain feast *habuimus . . . panem autopyrum . . . quem ego malo quam candidum*; evidently *Habinnas*'s taste was unusual. *Augustinus*, and *Apuleius* 4.22, cited in the text above, are also significant.

<sup>2</sup>"This is the text used by S. Gaselee, in his revision of Adlington's translation, in the Loeb Classical Library (1915).

<sup>3</sup>In the Teubner text of R. Helm (1907) the passage runs as follows: . . . sali<ar>is se cenas <cenare> crederet. Ego vero, ut qui alias hordeum praeter tussum minutatim et diutina coquinatione iurulentum semper <spr>everim.

<sup>4</sup>Mayor cites also *Apuleius*, Met. 7.28, a false reference.

indifferent quality, and furnished excellent straw and chaff.

That barley was extensively used in ancient Greece as food for horses is well attested by the word *κριθλασις*, of which Liddell and Scott write as follows:

... a disease of horses, a kind of surfeit caused by overfeeding with barley (which was the common food of the horse in Greece).

Compare, also, the verb *κριθιδάω*, 'to suffer from *κριθλασις*'.

Theophrastus, *Περὶ Φύτων Ἱστορίας*, has much to say about barley; see the Index of Plants, s. v. *κριθή*, etc., in volume 2, page 459, of Sir Arthur Hort's translation of that work (Loeb Classical Library, 1916). Of the use of barley for food Theophrastus speaks in at least one place, 4.4.9 (Hort's rendering):

These lands bear also peculiar grains, some like those of leguminous plants, some like wheat and barley. For the chick-pea lentil and other such plants found in our country do not occur; but there are others, so that they make similar mashies, and one cannot, they say, tell the difference, unless one has been told. They have however barley wheat and another kind of wild barley, which makes sweet bread and good porridge. When the horses <of Alexander> ate this, at first it proved fatal to them, but by degrees they became accustomed to it mixed with bran and took no hurt.

Since the summer of 1917, Miss Elizabeth F. Smiley, who is a teacher of Latin in the Flathead County Free High School, at Kalispell, Montana, has written to me as follows:

My brother, a lover of horses, reminds me that for livestock as for men the standard grain of any locality becomes the standard food. Similarly, a change of grain may be used to tone and vary a regular diet. The text in Juvenal 8.154 gives no idea as to whether the *iumenta lassa* were getting their usual rations or a studied change.

For the larger part of the United States the standard small grain is oats; and this more than any other food produces the maximum of muscle with the minimum of fat. Hence it is ideal for horses. Wherever yellow corn is a crop, it is fed, especially to work-horses, for heat and energy.

The Northwest is essentially a region of small grains. Wheat, oats (200 bushels per acre in some places), barley are raised abundantly. Barley produces heat and fat, and is, in short, the substitute for yellow corn. It is the chief food for cattle and hogs. As it is a very hard grain and a rich one, it is boiled<sup>4</sup> for a time and mixed with wheat. Cut green it makes a valuable hay, much like timothy of the East.

The beards of barley are hard on the mouths of horses and the richness of a strict barley diet injures digestion in many cases; but the hulled barley mixed with two parts wheat is excellent, especially for old horses or horses out of condition. Such feed is usually ground<sup>4</sup>.

The head of our chemistry department, Mr. Sloanaker, tells me that his first teaching was done in Fresno, California, where barley is the only grain of any kind grown—like rye it will grow on a very poor soil. There it is of necessity the stock feed. For horses it is rolled—so hard is it—and resembles Quaker Oats in appearance. He is writing to ask if there are ill effects of such feeding and, if so, how they are overcome. If he learns anything of interest I shall send it on.

<sup>4</sup>Compare here again Apuleius 4.22.

The digestible constituents of barley are protein, 8.4% (phosphorus, sulphur, nitrogen, carbon, hydrogen, oxygen); carbo-hydrates, 64.3% (carbon, hydrogen, oxygen); fats, 1.6%.

You will see that this is rich in heat, flesh, and fat-producing elements.

In want of suggestions to the contrary I am inclined to think that *hordea* in Juvenal refers to a toning-meal.

Later, Miss Smiley sent me further information, obtained by Mr. Sloanaker from a gentleman at Raisin, California. In that neighborhood a feed of rolled barley for a workhorse is about four quarts, or two and one-half pounds (the amount depends somewhat, of course, on the size of the horse, and on the kind of hay used). Barley is cheaper than corn or oats, which are not grown at all, though you may see thousands of acres of barley in the valley; the writer expressed the belief that corn or oats are as good, if not better, but that he would not pay any premium for the corn or the oats. The rolled barley in itself is easily digestible. Barley is a good stimulant, because it develops heat; but generous feeding of barley will work damage, because the barley is heating, affects digestion, and fouls the breath. Barley is fed generally to animals all over the San Joaquin Valley.

In a letter dated March 23, 1918, Mr. Harry V. Harlan, Agronomist in Charge of Barley Investigation, United States Department of Agriculture, wrote thus: Barley is the common horse feed in all of the Western part of the United States. Through most of the West, it is more commonly fed rolled, than whole, although a great deal of it is fed without any preparation whatever.

The United States Department of Agriculture, in 1911, issued a pamphlet of 48 pages, by H. B. Derr, called *Farmers' Bulletin 443, 'Barley: Growing the Crop, which is of interest. See especially page 3, Introduction, pages 3-4, Origin and Early History of Barley. It appears that in 1911 barley ranked fourth in value among cereals in the United States (3).*

... careful feeding trials conducted by the various agricultural experiment stations and by many farmers have demonstrated its worth for feeding, especially to cattle, hogs and sheep. This knowledge of its feeding value has tended to considerably increase the production, especially in areas where the production of corn is rather uncertain<sup>5</sup>.

From pages 10-11 it appears that the largest barley-growing area in the United States includes Eastern North Dakota and South Dakota, Western and Southern Minnesota, Southern Wisconsin and Northern Iowa. The area next in extent is in California. Another important area includes Eastern Oregon, Eastern Washington, and Western Idaho. A small isolated area is found in Western New York; another in Southeastern Michigan, Northwestern Ohio, and Northeastern Indiana.

Other works<sup>6</sup> discussing barley are L. H. Bailey, *Cyclopedia of Agriculture*, 2.202 ff., with references at

<sup>5</sup>Thus the United States is relearning the wisdom of the ancients.

<sup>6</sup>These references I owe to Professor Bailey.

the close; Carlton, *The Small Grains* (Macmillan); De Candolle, *Origin of Cultivated Plants* (a volume of the International Science Series).

C. K.

### ROGER BACON'S VISION OF THE STUDY OF GREEK

A breadth of vision beyond the average of his age characterizes Roger Bacon. This is no less obvious in his conception of language-study than in the fields of philosophy and natural science. As he foresaw the invention of the microscope, the telescope, the camera obscura, and gunpowder, so he foresaw the revival of the study of Greek and correctly estimated its value. In place of the sterile language-study of his own day (the *Ars Grammatica*) he substituted a new ideal, broad as the horizon of human imagination. The *Ars Grammatica* had consisted largely of memorizing the rules and exceptions of Latin grammar, venerated for their disciplinary value. Upon these precepts the subtler wits had exercised themselves in absurd metaphysical speculations, as, for instance, upon the mystic meaning of vowels and consonants. Bacon refused to wander in this arid labyrinth. The purpose of grammar he defined as the mastery of the languages in which the wisdom of the ancients had been recorded for posterity. More than this, he foresaw, what only modern scholarship has brought to pass, that the surest way to understand one language is to study many languages. His famous dictum that "grammar is substantially the same in all languages, the variations accidental" eventually became the foundation of 'universal grammar', i. e. the science of comparative philology.

In method Bacon was a true scholar and a true humanist: a true scholar, because—to put it simply—he was honest; a true humanist, because he trusted his own powers, even to the correction of the most revered authorities, wherever and whenever they failed to measure up to the standard of human criticism.

In some respects this dawn of humanism in the thirteenth century was far broader in its aims than the triumphant humanism of the fifteenth century. Bacon, Grosseteste, and the few choice spirits of the thirteenth century were ready to welcome any new light upon the great problems of philosophy, theology, and science, whether that light came from Latin, Greek, Arabic, or Hebrew sources. The disciples of Petrarch, on the other hand, accepted only that which came from pagan Greece and Rome, edifying or unedifying. The Petrarchians soon made a fetish of what Bacon more wisely regarded as a means to an end. Bacon's efforts came to naught; Petrarch's succeeded; the modern world has realized Bacon's aims with Petrarch's materials.

The practical application of the faulty grammatical lore of the thirteenth century was twofold: first, the time-honored task of elucidating or glossing the Old and the New Testament; second, the entirely new and epoch-making task of interpreting the works of Aristotle

either directly from the original Greek or through the Arabic versions. Up to the thirteenth century the scant knowledge of Aristotle had come through echoes and translations in classical Latin literature, especially Boethius. The closer contact with Arabic civilization in the twelfth and thirteenth centuries riveted the attention of Europe upon Aristotelian philosophy anew. Hasty translations from the original Greek treatises and from the Arabic paraphrases supplied the material for the new Aristotelian study.

It was easy for Bacon to jibe at the results achieved by the aid of the so-called grammatical art in both theology and philosophy. The Greek and Hebrew etymologies of the glossators of the New and the Old Testament were mere moonshine. Not only did they not know what they were talking about, but—worse than that—they did not care. What little information about Greek might have been gleaned from Priscian and the older Latin grammarians was nullified by the corruption of the texts of these authors. For instance, mere carelessness of copying, i. e. a simple palaeographical error, led Hugutio to assert that the Greek personal pronoun was *ἀλυρός* (instead of *αὐτός*)<sup>1</sup>. From such non-existent forms the grammarians proceeded to draw etymologies, and fanciful etymologies at that!

As for Aristotle, Bacon rightly maintained that the translators knew not the language *from* which they translated nor the language *into* which they translated, nor the subject *about* which they translated. Some allowances must be made for the exaggerations of a propagandist, but truly monstrosities were brought forth under the name of versions of Aristotle. Some translations, for instance, were the product of a curious kind of team-work: the Latin was a Schoolman's literal rendering of a Spanish version made from the Arabic by a Jew. Other so-called translations were produced from the original Greek by what may be called the word-for-word method. One by one, and in the exact order of the original, the Greek words were replaced by corresponding Latin words—*provided* always that the translator knew a Latin word to fit; if not, he spelled the Greek word in Latin letters and let it go at that. Even the Greek definite article was not omitted. It was rendered by the Latin *ille*.

Such were the faulty data upon which philosophers and theologians wrangled and speculated *ad infinitum*. Bacon struck home by decrying the wilful ignorance of fundamentals. The so-called scholars of his generation were building upon sand and were all but deaf to warnings.

Obviously, Greek was the master-key to the great storehouse of ancient knowledge, Hebrew and Arabic to lesser chambers. Furthermore, we must not forget that in Bacon's day the superiority of the ancients was an indisputable fact. The modern world has outstripped the Greek and the Roman in countless ways;

<sup>1</sup>"About the year 1100, Hélinand, a monk of Froidmont, near Beauvais, writes for *γρῶθι σεαυτὸν nothiselitos* and *nothiselito*". So J. E. Sandys, *A History of Classical Scholarship*, 1.556-557.

the medieval thinkers were still climbing toward the Hellenic standard.

Three things were clear to Roger Bacon: the need of Greek, the contemporary ignorance of Greek, and the feasibility of acquiring Greek. The same may be said of Hebrew, but Bacon rightly put Greek first.

Bacon's program was simple: (1) Seek out the native Byzantine Greeks resident in Europe, preferably trained grammarians. The latter were very few, of course, but might be found in the Greek monasteries of Southern Italy. (2) From these and from any other available source let Greek books be sought. If this program were to be carried out, Bacon confidently prophesied that results would not be long in forthcoming. He himself (with pardonable exaggeration) guaranteed to impart the rudiments of Greek in three days, by which he probably meant the ability to copy and interpret sanely the Greek words of the Vulgate.

In his larger systematic works Bacon sets forth his principles and his program more than once. To demonstrate his position in detail he produced the pamphlet now known as his Greek Grammar<sup>2</sup>. It is a hasty, but clear and simple paraphrase of a current Byzantine manual of Greek grammar with numerous digressions of an argumentative or propagandist character. It is not a text-book nor a complete treatise. The whole might well be entitled, A Pamphlet to Prove the Need of the Study of Greek with a Brief Survey of the Rudiments of Greek Grammar. Incomplete though it now is, and perhaps always was, it is an ample vindication of Bacon's position.

Bacon's immediate needs led him to turn directly to the living heirs of the ancient Greeks—the Byzantines. Byzantine scholarship, however, was not untainted with the needless complexity and fanciful speculation of Western scholasticism, a fact which only added to the difficulties of a genuinely difficult language. Above all the itacistic pronunciation of Greek by the Byzantines (see below) had led to countless errors and multiplied the difficulties of students of the ancient tongue. Here Bacon's common sense betrayed him, for he adopted the living Greek that was ready to hand, unaware of the corruption of the ancient pronunciation.

The difficulties were somewhat analogous to those of modern English spelling and spelling-reform. The current pronunciation had changed, the spelling had remained unaltered. The illiterate, however, spelled as they pronounced. Vowel-sounds once distinct, e. g. omega and omicron,  $\omega$  and  $\epsilon$ , had come to be pronounced alike, and, most confusing of all, eta, iota, ypsilon, and the diphthongs  $\alpha$  and  $\epsilon$  were all merged into the *ee*-sound (Latin *i*); whence the technical term itacism (from the pronunciation of eta as *ita*). This reduction of a rich and varied vowel-system to a poor and meager one was all well enough for the simplified dialect of the common people—the Romaic or modern Greek language, but, when projected back upon the

ancient Greek, it frequently destroyed the oral distinctions between the simplest words. Add to this the ignoring of accent and breathing, and the pitfalls increase. As one imperfectly acquainted with the English tongue may confuse *to*, *too*, and *two*, so one trained in the itacistic pronunciation may confuse  $\kappa\alpha\iota\acute{o}\nu$  and  $\kappa\epsilon\rho\acute{o}\nu$ , or  $\eta$ ,  $\alpha$  *ei* (all pronounced *ee*). The controversy as to the facts of the pronunciation of ancient Greek was settled by Erasmus at the beginning of the sixteenth century; the controversy as to the utility of the two systems—the current modern or the theoretical ancient—still divides the world.

Bacon therefore is at much pains to explain the itacistic pronunciation of Greek and to reconcile it with the ancient Roman transliteration of Greek words as found in Priscian and Donatus and in the classical authors. Current errors in the Latin spelling of Greek words and derivatives he corrects by the score; the system which produced these errors he does not correct. He naively affirms that the ancient Greeks wisely devised a multiplicity of vowel-signs for the same sound (e. g.  $\eta$ ,  $\epsilon$ ,  $\upsilon$ ,  $\alpha$ ,  $\epsilon$  for the one sound *ee-ta*) in order to facilitate graphical, if not oral, distinctions. It is of course true that distinctions in the spelling of words of identical sound are devised (or at least selected) in all languages—to a greater or less extent, as when we restrict the spellings *blue* and *blew* in modern English to adjective and verb respectively, but such a wholesale process as Bacon hastily postulated for Greek is, in the light of modern knowledge, ridiculous.

Bacon's immediate need, therefore, reinforced by innate honesty and common sense, unfortunately took him directly to the Byzantines. He did not attempt more than he could do nor pretend to more than he knew.

If we compare Roger Bacon's Greek Grammar with a standard Greek Grammar of to-day, we find much that is familiar and much that is strange. The chief divergences are two: first, the inclusion of long digressions, in which Bacon impeaches his contemporaries and cites documentary evidence of their ignorance upon each and every topic (such digressions, it must be allowed, are possible in a modern work, but would be relegated to preface or appendix); second, the needlessly complex exposition of Greek accidence, as for instance the presentation of all theoretically possible forms of the verb-paradigm  $\tau\acute{\upsilon}\pi\tau\omega$ , irrespective of whether they existed in the language or not. What clearer *reductio ad absurdum* could there be of the extreme disciplinary conception of grammar? Imagine learning think, thank, think, and think, thought, thought, as well as think, thought, thought, merely because the first two are possible formations!

Striking as these divergences from present-day usage are, the modern reader will find in the thirteenth century handbook much that is familiar both in substance and in arrangement. Only the relative proportion of its parts seems foreign. The work opens with chapters on the alphabet, on spelling and pronunciation, on

<sup>2</sup>Edited by E. Nolan and S. A. Hirsch (Cambridge University Press, 1902).

accent, syllabification, and so on—quite in the modern style, but far exceeding the corresponding chapters of the modern Grammars in extent. Even Bacon was medieval enough to put the abstract before the concrete, to confront his pupils with every rule and formula before he undertook to teach them the inflections and conjugations of the language itself.

In the course of these preliminary precepts, along with the many digressions, Bacon employs a device which reminds us at once of the "Κῶρος, ψιλὴν τὴν κεφαλὴν ἔχων", of blessed memory, at the opening of White's Beginner's Greek Book; namely, in order to acquaint the learner with the sound and the aspect of connected discourse in Greek, he inserts a reading lesson consisting of the Lord's Prayer, Ave Maria, Creed, and a few more familiar formulas in triple lines: first, the original Greek; second, the Greek words phonetically spelled by means of Latin characters; third, the Latin words in the Greek constructions! The last is, so far as I know, a unique pedagogical device. *Ex Patris* (ἐκ Πατρὸς) and *cum Patri* (σὺν Πατρὶ) are mongrel Greco-Latin phrases, but they leave no room for doubt as to the syntax of Greek prepositions!

The Grammar as we possess it is incomplete. It breaks off abruptly after the first verb paradigm, that of *τύπτω*. It is impossible to tell whether the remainder has perished or whether Bacon himself left the work unfinished.

Here and there in the dry pages of this technical treatise there are notable generalizations and discussions, which are the product of a fearless, indefatigable mind. It is these cases that particularly attract the modern reader. Bacon saw the possibilities of honest unpretentious scholarship and untrammelled scientific enquiry. In the field of grammar, in place of speculating upon 'the whichness of the what', he would have investigated by experiment the origin and nature of speech, the laws of phonetics and syntax. It was beyond his power to do so, but it was glorious to have dreamed of doing so, and to have brushed aside the quibbles of the Schoolmen.

We have seen that on the important strategic ground of grammar Bacon pointed the way toward new conquests. In an age of pretended learning, he demanded simple results and honest common sense methods. He candidly recorded his own ideas on the need of the study of Greek grammar and demonstrated the feasibility of acquiring it without fuss and flutter. His plan of campaign for the winning of Greek began to be carried out a hundred and fifty years later. If those who carried it out had had as broad a vision of its possibilities as Bacon possessed, they would have been more than mere humanists. Not till the generation of Erasmus did the full vision of Bacon begin to be realized.

HAVERFORD COLLEGE.

DEAN P. LOCKWOOD.

## RESEARCH AND THE TEACHER OF THE CLASSICS<sup>1</sup>

Research is so simple, so flexible, and so all-embracing that any one may welcome it and practise it. Research merely implies the desire to answer for one's self a question, and the initiative to pursue the investigation to its accomplishment. It is one of the most primitive of instincts, the characteristic, in fact, of a wideawake child. It is unworthy of us, and a slovenly habit, at best, to dismiss a query with a vague promise of some future investigation. As soon as a query arises whose answer is unknown to us, we should seek the answer and not rest content till we have it, affirmative or negative. I once opened an account book with myself, which I entitled *Cognoscere Volo*, in which I jotted down every interrogation that offered itself. Turning the blank book over, I labeled the other back *Incrementa Diurna* and entered there the answers to my investigations. It was a rather boyish whim, but it illustrates what I wish to impress—the necessity of immediately satisfying the impulse to investigate and the desirability of pursuing the quest to completion. Necessarily the teacher who owns such a habit will be kept constantly in a receptive, teachable mood—always searching for something new and interesting. And the conquest of the new is one of the happiest modes of recreation and relaxation. The tired teacher will always find rest in a bit of research, if not too strenuously pursued, for the very realization of new acquisition is a pleasure and a joy.

The last week of one University session, just before closing for the holidays, gave me several examples of what research may develop. With a class in Horace's Odes, I was elaborating upon the myth of Persephone's abduction, and chanced to be displaying Schobelt's beautiful painting of the cleft earth and Hades disappearing into the infernal regions, clasping in his arms the struggling maiden. It was called to my notice that one of the attendant spirits at the horses' bits was carrying a two-pronged fork. I could not recall having ever seen any classical allusion to the matter. It offered a subject for research which my class and I carried on conjointly for several days. The results of our investigation proved to be rather negative, as it happened, for there is no *locus classicus*, so far as we were able to discover, which speaks of a two-pronged fork being carried by Hades, corresponding to the trident wielded by Poseidon. Only Pindar refers to a baton or a scepter. It seems that the pitch-fork idea is developed wholly from works of art.

Another item may serve as an example. In an issue of *The Builder*, a periodical devoted to Masonic research, is a beautiful account of the origin of the American flag and its colors. The statement is made that Minerva and Ceres, who were recognized as patronesses of the plebeians, were represented in their temples as draped in flaming red; red therefore, said

<sup>1</sup>This paper is a condensed version of an address delivered before The Oregon Teachers' Association.

the writer, became the distinctive color of the masses of the tradespeople of Rome, while white was the emblem of war. All these assertions were more or less novel. I was familiar with the custom at Rome of painting the statue of Jupiter Capitolinus vermillion red, but I was not aware of any statement that either of Jupiter's associates in the Capitolium or the several deities in the Forum Boarium or on the Aventine were treated to a like process. We are still on the quest. That is research.

One of the surest processes of constant acquisition of knowledge is not to let a vague or unknown item elude one. When one feels uncertain or dissatisfied with his grasp of any subject, he should pursue it until he is sure. And this leads to the remark that the knowledge thereby gained is very frequently not the particular feature that was primarily sought. Pardon an instance again from my own recent experience. A fellow-citizen chanced to remark, in the course of our conversation on ancestry, that his family derived its lineage from a Greek named Dorris who was in the ranks of Caesar when the latter invaded Britain. Now the assertion seemed absurd enough to me and I had no hesitation in voicing my incredulity. Nevertheless, it afterwards occurred to me, there was the bare chance that in some apocryphal account of Caesar's invasion a man Dorris might be mentioned. So I started upon my quest and invaded unexpectedly one of the most fascinating fields I have ever had occasion to enter—the English Chronicles. There I found a curiously distorted and abortive narrative, some of it wholly fictitious, a romance that rivaled any in all folklore. While I did not find Dorris, I found a Caesar distinctly novel, and, so far as my own experiences had extended, quite a stranger to the Latin instructor.

But that was not all. In rummaging through the pages of William of Malmesbury's Chronicle, still on the trail of Dorris, I chanced upon something else, quite apart from the main item of my investigation, but something that immediately arrested my attention. It was a chapter breaking the continuity of the narrative, in which William of Malmesbury describes the walls and the gates and the monuments of Rome. Now, so far as I was then aware, no author in writing of the various sources descriptive of Rome had ever mentioned William of Malmesbury<sup>3</sup>. I shall seek to learn whether William is copying from some authentic source or is following his own bent.

Thus far I have been discussing research as the prerogative, the business, of the teacher. But there is another phase equally as important. The live teacher who is personally a devotee of research will in consequence stimulate far better his students. The test of an active teacher is the work he can elicit from his classes in the line of individual investigation. Every illustration in an ordinary text-book, every cut or insert may be made the subject of research and a point of departure

<sup>3</sup>I have, since writing the above, found discussion of the above-mentioned passage in Gregorovius.

for interesting discussion. Let me illustrate from impressions only recently brought to my own conscience. Five conspicuous objects faced me on my first being seated in the local High School assembly room. One was the only word large enough to be read, the only word distinctly visible. It was painted on the glass face of the clock, the word *Regulator*, as pure a Latin word as can be found in the lexicon—a powerful text withal. The four other objects were art reproductions. Three of the four were subjects connected with the Classics; therein again is a sermon for the watchful Latinist. Now the two pictures and the one plaster cast afford abundant material for class investigation and criticism. The critical faculty should be encouraged in the pupils and the teacher should be prepared to suggest criticisms—for example, that the photograph of the Acropolis would have been more effective if it had been taken from such a standpoint that the knob of Mt. Lycabettus would not have protruded in the background above the rock of the Acropolis. One unfamiliar with the topography of Athens would easily obtain the erroneous impression that the rock on the left of the Parthenon is a part of the native surface of the Acropolis, whereas Lycabettus is a high peak several miles to the rear.

And it may be pointed out that the photograph of Maccarri's painting in the modern Senate Chamber in Rome, representing Cicero's denunciation of Catiline, reveals untrue conceptions on the part of the painter. The rising background of curved seats is quite probably a misconception, for the reader of Cicero's first invective will remember that the Senate was called on that particular occasion to meet in the Temple of Jupiter Stator, and the benches which Cicero mentions were doubtless temporary benches brought in for the one session, and, moreover, they were in all likelihood placed on a common level. While various temples are frequently mentioned in connection with meetings of the Senate, none, so far as we know, was constructed primarily for that purpose, with seats in tiers as in Maccarri's famous painting. In no case do the ruins of a Roman temple reveal such provision or even such possibility.

UNIVERSITY OF OREGON.

FREDERIC STANLEY DUNN.

## REVIEWS

Pagan Ideas of Immortality During the Early Roman Empire. By Clifford Herschel Moore. Cambridge: Harvard University Press (1918). Pp. 64. 80 cents.

Professor Moore entitles his lecture Pagan Ideas of Immortality During the Early Roman Empire, but on pages 1—2 he asks his audience not only to review "some of the more significant ideas concerning an existence beyond the grave which were current in the Greco-Roman world in the time of Jesus and during the earlier Christian centuries", but also "to consider briefly the relation of these pagan beliefs to Christian

ideas on the same subject". The lecture has then a dual function to which the title unfortunately does not give a sufficient clue. It is just this relationship which engages the second part of the lecture, that gives to this little book its great value, in demonstrating the importance of certain pagan ideas to an understanding of the present.

The volume is, specifically, a lecture in the Ingersoll Lecture Series at Harvard University, a series enriched by such contributions as Benjamin Ide Wheeler's *Dionysos and Immortality*, Josiah Royce's *The Conception of Immortality*, and William Osler's *Science and Immortality*. By its sound scholarship and literary skill this volume adds to the prestige of a fine series.

The lecture consists of four parts. In the first the author marshals in rapid survey the evidence for a variety of religious experiences and beliefs in immortality in the Greco-Roman world through a very long period, from Homer to Vergil, in order to demonstrate the significance and the effect of the Vergilian Apocalypse upon the first century B. C. and the period immediately following. This survey is conducted with masterly skill and only the most exacting could find fault or the hypercritical lay finger upon error. It is, perhaps, to be regretted that popular beliefs and customs regarding survival after death are discussed so very briefly, but their effect is duly recognized, while all the great rational and emotional systems and institutions are carefully explained. The author concludes that a deep and abiding aspiration for immortality after bodily death was wide-spread among the cultivated and the uneducated alike.

In Part II the author returns to Aeneid 6, and, after dwelling briefly upon the relation existing between the Greek beliefs previously discussed and Vergil's eschatology, passes from this dissertation to a discussion of the views regarding the immortality of the soul entertained by Greek mysteries and by Oriental cults. Both these topics are admirably treated; there is an amazing compression into small space of a vast amount of information. Vergil's sixth book remains the central point of a unified treatment, as Vergil's hero is never allowed to vanish, but repeatedly appears as the great national figure learning, for all, the true meaning of life and death and the true nature of salvation, by passing through a mystic initiation "as a preparation for his holy task" (30). Far from leading to a barren recital of facts, the treatment grows in power and gains in eloquence until in the summary (38 ff.) we find a positively thrilling review of the reasons for believing that far and wide, throughout the Greco-Roman world of the early Empire, men and women yearned intensely for immortality of the soul and for a personal union with the divine. The Latinist will miss references to Roman festivals and will regret the few allusions to Roman literature, but the Greeks will not cavil, as the Greek sources are abundantly kept in mind, in spite of the fact that the references given for the mysteries are too scanty to impress the layman.

Parts III and IV are devoted to showing the relationship to Christian beliefs of the pagan ideas already exploited, although avoiding the error of emphasizing similarities unduly. That a favorable environment existed for Christianity in the Mediterranean world because of eschatological ideas widely current is a fact not new to the classical student, but the fact needs frequent iteration to refute the erroneous view, so often set forth, that paganism and Christianity were hopelessly opposed in spirit and in aspiration. In his earlier book, *The Religious Thought of the Greeks from Homer to the Triumph of Christianity* (see *THE CLASSICAL WEEKLY* 10.214), Professor Moore had in a very vivid and valuable way shown the Hellenic element in Christianity. Touching, in the closing pages of the book under review, upon the ideas of a mystic union with God, a rebirth into a new life, the indwelling of the Holy Spirit, punishment of sin, and a happy immortality as a reward for righteousness, and upon the idea of God who dies and yet lives again, the author sketches the salient points previously established and shows points of contact between the old order and the new revelation. Time limits of course forbade the inclusion of much pertinent material, but even the inevitable brevity of treatment might have allowed a most effective quotation from Lucretius 3.978 ff. The reader will likewise blame the inexorable conditions of time when he finds the close of Part IV disappointing in not possessing the fervor of the earlier pages.

Several pages of notes follow the text, giving a sufficient bibliography, except that two books not referred to might have been mentioned, because both possess in uncommon degree the qualities that make the volume under review a popular treatment of first importance. Both J. B. Carter's *The Religion of Numa* and R. M. Wenley's *The Preparation for Christianity in the Ancient World* also possess scholarship, clarity, and vision, and, just as Professor Moore's volume, have the value of the Socratic philosophy in descending from the skies to the understanding and the appreciation of the uninitiated.

UNIVERSITY OF  
PENNSYLVANIA.

GEORGE DUPUE HADZSITS.

*Sycophancy in Athens.* By John Oscar Lofberg. University of Chicago Dissertation. Private edition, distributed by the University of Chicago Libraries. Chicago, Illinois (1917). Pp. xi + 104.

This dissertation, written under the direction of Professor Robert J. Bonner, has as its purpose an investigation of sycophancy in Athens, a study "that shall be more complete than existing treatments and take into consideration the available material on the subject".

A brief Introduction is followed by four chapters, as follows: I The Development of Sycophancy (1-25); II The Activities and Methods of Sycophants (26-72); III Typical Athenian Sycophants (73-85); IV Checks on Sycophancy (86-95).

Some of the various attempts, ancient and modern, to explain the etymology of the curious and baffling words, *συκοφαντεῖν* and *συκοφάντης*, are assembled in the Introduction. I miss here a reference to the article of A. B. Cook in *The Classical Review* 21 (1907), 133-136, who upholds Sittl's view that *συκοφαντεῖν* is equivalent to the French *faire la figue*, an obscene gesture; hence *συκοφάντης* = *ὄβριστης*. The author does not unqualifiedly approve any of the numerous suggested etymologies, although he leans to Shadwell's interpretation (see Liddell and Scott), that *συκοφαντεῖν* is practically a synonym of *σελεῖν*, i. e. to shake figs (money) from the fig-tree (the rich victim).

Chapter I treats of the Development of Sycophancy. Sycophancy is defined as false witness, professional advocacy, information, blackmail, pettifoggery, and general roguery. This evil originated and developed, as many writers have shown, because of the lack of a state prosecutor in Athens. Any private citizen, good or bad, could involve any public or private person in a just or unjust prosecution. Numerous abuses naturally resulted because of the ease of bringing prosecution and of extorting blackmail from the guilty, or innocent, victim. Easy-going legal procedure, combined with large, popular juries, whose members might at times be swayed by emotion, made unjust verdicts possible in some cases. In the section of this chapter wherein there is a discussion of the Prevalence of Sycophancy I can not help feeling, in spite of the writer's own reservations, that, owing to a natural and tempting, but dangerous, over-emphasis of evidence derived from the comedies of Aristophanes, in particular the Wasps, he has painted too black a picture of the wide-spread extent of the existence and practice of sycophancy.

In Chapter II there is an excellent description of the Activities and Methods of Sycophants. In Chapter III the careers of Typical Athenian Sycophants are narrated. These villains are Agoratus, Callimachus, Aristogiton, and Theocritus. It is important, I think, to note that the rascally activities of these worthies belong to the fourth century, although Agoratus and Callimachus profited by the unhappy political situation in Athens after 411 B. C. Chapter IV deals with Checks on Sycophancy, the direct and indirect measures (often, unhappily, ineffectual) which were adopted by the Athenians as a protection against this growing evil.

The author's English is clear and correct, but the style is monotonous by reason of the too frequent short, choppy sentences.

In conclusion it may be said that this dissertation is to be commended as a careful presentation of the evidence relative to sycophancy and is based on wide and accurate reading, especially, of course, in the Orators.

COLUMBIA UNIVERSITY.

LA RUE VAN HOOK.

A Study of Latin Hymns. By Alice King McGilton. Boston: Richard G. Badger (1918). Pp. 116.

This book gives a sketch of the origin and development, by centuries, of Latin hymnody. It is not a literary study, nor is it a scientific philological examination of the subject. It might serve as an introduction to a collection of hymns, but it is of little value otherwise, for few hymns are given in full and the comments on them and on their authors are superficial and in great part taken from Duffield's book. The Bibliography (pages 71-116) is inadequate and the author mainly follows the authorities used by Trench and March a generation ago. No reference is made to John Julian's book, *A Dictionary of Hymnology* (New York, 1892), or to the critical work of the last twenty-five years.

The book is the work of an enthusiastic novice whose preparation for her task was defective, yet as a whole it gives an outlook over the broad plain of Latin hymnody, and, if a reader should be led by it to a later acquaintance with the hymns themselves, it will have served a good purpose.

UNIVERSITY OF CALIFORNIA.

W. A. MERRILL.

#### PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The Philadelphia Society for the Promotion of Liberal Studies has just issued a circular, giving a list of lectures, which, by special arrangement with the lecturers, the Society is able to put at the disposal of the High Schools in the vicinity of Philadelphia and in the city itself. There is no charge for these lectures, other than traveling expenses of the lecturers, who have kindly consented to go to the Schools for appointment according to the convenience of the School. Communications in regard to the lectures should be addressed to Miss Jessie E. Allen, Chairman of the Lecture-ship Committee, Philadelphia High School for Girls, 17th and Spring Garden Streets.

The pamphlet contains the names of 19 lecturers (15 men, 4 women), who offer a total of 32 lectures, of which 23 are to be illustrated with stereopticon views.

C. K.

#### THE CLASSICAL CLUB OF PHILADELPHIA

The 142nd meeting of The Classical Club of Philadelphia was held on Friday evening, January 3, with twenty-seven members present. Rev. G. B. Matthews presented an interesting brief communication, an abstract of a recent paper by W. M. Flinders Petrie, read before the British Academy, contending for the credibility and historical trustworthiness of the neglected Tysilio manuscript. It was shown that Tysilio's account of the invasions of Caesar is readily reconcilable with Caesar's own account, the main difference being due to the differing points of view of the invaded and the invader. The paper of the evening was read by the Secretary, the subject being *The Early Centuries of Kultur*. The paper was based upon the Latin Chronicles of Germany from the tenth to the fourteenth centuries, especially upon Adam of Bremen, Lascius, and Peter of Dusburg, and sought to show that the modern German Kultur was a direct and progressive development from the theories and practices of the *Fratres Theutonice Domus* in the conquest of Prussia.

B. W. MITCHELL, Secretary.

Back Volumes of  
The Classical Weekly  
can be obtained  
from

**CHARLES KNAPP,**

Barnard College,  
New York City

\$1.50 per Volume

## Latin Reader

By A. B. REYNOLDS

Head of Foreign Language Department, Hitchcock Military Academy, San Rafael, California.

Nature study and easy stories  
for sight reading during the first  
year in Latin enable pupils to  
learn to read Latin as they learn  
to read English, *by reading.*

Cloth. Illustrated. xxiv+349 pages

Price \$1.20

*Bene inceptum, dimidium confectum*

**D. C. HEATH & COMPANY**

Boston

New York

Chicago

## THE ROMANS AT HOME

*A series of sets of lantern-slides illustrating  
the most significant phases of*

### Roman Private Life

Also sets illustrating the life and exploits of Julius Caesar, the life and political career of Cicero, the Wanderings of Aeneas, Roman Mythology, etc.

**For the Use of High Schools  
and Colleges**

These sets are from the negatives made by the Latin Department of the State University of Iowa for circulation through the Extension Bureau among the High Schools of the State.

In response to many inquiries arrangements have been made whereby duplicates may be purchased by Schools at moderate rates.

*For particulars address*

**F. C. Eastman, Iowa City, Iowa**

## TEACH LATIN FORMS BY CARD GAMES

### Game of the Latin Declensions

160 Cards.

85 Cents.

Games of the Latin Conjugations: First, Second,  
Third and Fourth Conjugations, each  
192 cards. 85 cents per set

by **EFFIE CASE, M. A.**

Entirely new device to help Teachers and Students. The games may be played by an entire class, by groups, or like solitaire, or for supervised study.

When played by a class, the play of each student is seen by the entire class.

The games are in use in the leading High Schools, Normal Schools and College Preparatory Schools of thirty-eight States. They are also used in the Teachers' courses in a number of Universities.

ADDRESS:

**EFFIE CASE**

4958 Blackstone Ave.

Chicago, Ill.

THE CLASSICAL WEEKLY is published by The Classical Association of the Atlantic States, weekly, on Mondays from October 1 to May 31 inclusive, except in weeks in which there is a legal or School holiday, at Barnard College, Broadway and 120th St., New York City.

All persons within the territory of the Association who are interested in the language, the literature, the life, and the art of ancient Greece and ancient Rome, whether actually engaged in teaching the Classics or not, are eligible to membership in the Association. Application for membership may be made to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to THE CLASSICAL WEEKLY) are two dollars. The territory covered by the Association includes New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia. Outside the territory of the Association the subscription price of THE CLASSICAL WEEKLY is two dollars per year. If affidavit to bill for subscription is required, the fee must be paid by the subscriber. Subscribers in Canada or other foreign countries must send 30 cents extra for postage.

*Managing Editor*

CHARLES KNAPP, Barnard College, Columbia University.

*Associate Editors*

WALTON B. McDANIEL, University of Pennsylvania

DAVID M. ROBINSON, The Johns Hopkins University

B. L. ULLMAN, University of Pittsburgh

H. H. YEAMES, Hobart College

Communications, articles, reviews, books for review, queries, etc., inquiries concerning subscriptions and advertising, back numbers or extra numbers, notices of change of address, etc., should be sent to Charles Knapp, Barnard College, New York City.

Single copies, 10 cents. Extra numbers, 10 cents each, \$1.00 per dozen. Back Volumes, Volumes 1-11, \$1.50 each.

Printed by W. F. Humphrey, 300 Pulteney St., Geneva, N. Y.

## THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Organized in November, 1906

Membership April 30, 1918, 681

Dues - - - - - \$2.00 per annum

(The year runs from May 1 to April 30)

*President*

PROFESSOR R. B. ENGLISH,  
Washington and Jefferson College

*Secretary-Treasurer*

PROFESSOR CHARLES KNAPP,  
Barnard College, New York City

*Vice-Presidents*

Mr. J. P. Behm, Central High School, Syracuse, New York.

Professor Helen H. Tanzer, Hunter College, New York City.

Miss Theodora H. Ehman, East Side High School, Newark, N. J.

Dr. Richard Mott Gummere, William Penn Charter School, Philadelphia, Pa.

Mr. Norman E. Henry, Peabody High School, Pittsburgh, Pa.

Dr. Mary E. Armstrong, Goucher College, Baltimore, Md.

Professor Charles S. Smith, George Washington University, D. of C.

## Primus Annus Vocābula Explicāta

By THEODORA ETHEL WYE

Crown 8vo. (7½x5). 39 Pages.

13 Full page illustrations, 75c.

This book is intended as a guide to those who plan to take up the teaching of Latin by the Direct Method. It is of special interest to those using *Primus Annus*.

The book is fully illustrated, containing 13 pages of pictures. These are so arranged that they may be used to teach the words at the outset or as material for conversations and simple stories.

A complete list of texts for teaching Latin by the Direct Method sent upon request

OXFORD UNIVERSITY PRESS  
AMERICAN BRANCH

35 WEST 32ND ST. NEW YORK

Established 1885

## W. F. HUMPHREY

Geneva, New York

Book · Catalog · Magazine  
and Booklet

## PRINTING

*The Complete Plant*

Special attention given to technical and scientific works